

The **AMERICAN FRIEND**

[DECEMBER 21, 1950]

The Eternal Nativity



Now the door opens from Eternity,
And God who IS ere time began or ends
Enters the drama that is history.

Now the Creator, grown the creature, blends
With His creation. The small curly sheep,
The wide-browed oxen for His wondering friends,

The strange and mighty Child now lies asleep.
And the awed Mother, happy in her pain,
Marvels that very God is hers to keep.

A few men come — the shepherds of the plain,
The Wise Men restless for reality;
Yet the world, clutching shadows — void, inane —

Ignores the manger of each century:
The bud of Christ whence Heaven's own flower may be.

E. MERRILL ROOT



Editorials . . .

Cleveland Makes History In Church Building

CLEVELAND was clearing away a million dollar snow, reckoned in the dollars of tax payers, as nearly 4,000 church men and women arrived in the taxless city for the Constituting Convention of the National Council of Churches, November 28-December 1. Despite the handicap of the weather, the convention started, continued and ended according to schedule.

The large auditorium at Cleveland seats about 13,000 people. Most of the balcony was unoccupied, but the arena, with tables for the official delegates was almost full. The two tables marked for Friends had been placed at the very front of the room, directly in front of the speaker's desk. The tables with placards, "Friends—Five Years Meeting," and "Friends—Philadelphia and Vicinity" were side by side at the most advantageous place in the arena.

THE NATURE OF THE COUNCIL

The National Council of Churches is by no means a first beginning in the fellowship and cooperation of the churches on the national level. For several years, eight inter-church agencies have been at work, and these eight are now united and regrouped in four divisions and in certain other "departments" of the National Council of Churches. Those agencies were united by the twenty-nine churches, constituting the new Council. Friends of the Five Years Meeting and those of Philadelphia Yearly Meeting (Arch Street) are two of the twenty-nine.

It should be emphasized that the National Council of Churches is neither a union of churches nor is it in any sense a super-church. It is a *council* of churches, facilitating the work of all of the churches. This opens a two way service. In the first place, it brings to bear upon the nation and the world a united voice at those points where the churches can speak unitedly. The impact is thereby much greater than the sum of their separate voices. In the second place, it helps each church to contribute to all of the others in terms of missionary problems on the fields, in Christian education and literature, in programs of evangelism covering an entire community in nation-wide plans, and in a multitude of direct and indirect ways.

Perhaps the chief contribution is the witness the National Council gives that the churches believe the message they preach on the oneness of the Gospel, as stated in John 3:16 and in the rest of the New Testament. Figures in themselves do not have meaning, but the closer cooperation of twenty-nine churches representing 32,000,000 members can have great meaning for the nation and the world. There are, in fact, seventy churches with nearly 37,000,000 members co-operating in full or in varying degrees with certain departments.

One must, at once, place the statistical facts against

spiritual measurements. In doing so we can well understand the words of E. G. Homrighausen, chairman of the work of evangelism, when he said, "While I rejoice over our success in common evangelistic work, I am fearful of a 'successful Churchianity'." Whatever we have in impressive numbers and elaborate organization must be checked continually with the purpose for which the Council exists.

What happened at Cleveland must find a response in the most remote church and in the members of it, if the purpose of the Council is to be served. Every member should know that he is not only to be ministered unto by this new Council, but that he is also an important part of this great achievement in the history of the Christian Church, whereby he can help minister more effectively to the world's needs.

AS SEEN IN PAGEANTRY

There were times during the convention when these spiritual considerations seemed either heightened or dimmed, depending upon the background of the participants. There was colorful pageantry on the morning that the National Council of Churches was constituted and again on the closing day when the officers and staff were installed.

With herald of trumpets and the sweep of orchestral music, a procession of representatives marched by two's down the center of the auditorium. Twenty-nine persons representing the twenty-nine churches marched to the platform, while the remaining delegates took their places at tables in the arena. Not only trumpets, but also banners, twenty-nine of them, each having a name of a member church, divided the procession. Most of the participants were resplendent in vestments, either pulpit robes or academic gowns and hoods. The ceremony of signing the charter was carried out as each of the twenty-nine representatives walked to the center of the platform and signed for his church.

Among the twenty-nine persons who signed the charter of the new Council during the ceremony, two were without vestments, Anna C. Brinton of the Philadelphia Friends, and the writer, representing the Five Years Meeting of Friends. We do not object to vestments for those who are accustomed to them, nor for ourselves on academic occasions, but on a church occasion Friends would probably agree that gowns and hoods would not truly represent Friends' bodies. It was for Anna Brinton to be the most "distinguished" signer of the charter, due both to plain dress and to the fact that she was the only woman of the twenty-nine.

SMALL CHURCHES RECOGNIZED

There is a spirit of inclusiveness and democracy generally in inter-church affairs on the national and world levels. As at Amsterdam, when the World Council of Churches was formed, the representative of the Five Years Meeting was asked to lead in a devotional

service "after the traditional manner of Friends." It was necessary to state that the practices of Friends in America are diverse, as to the external patterns, but the period of worship at Cleveland included both message and an extended period of silence. Quite often one from a smaller denomination has a sense of having recognition, out of proportion to the size of his church, in the organization and functions of these national bodies.

It was encouraging to note the progress being made in other aspects of the national church life. The dissolution of the traditional male rule over the church is in evidence. As for representation of church women, the constitution of the National Council of Churches provides that four of the eight vice-presidents must be laymen and *one a woman*. And as for group thinking and decision, we found that the "sense of the meeting," not seen by anyone apparently at the beginning, was, in one case at least, found and recorded by the parliamentary method. Even so, the Friendly way of arriving at decisions still commends itself. It should also be stated that many of our phrases are heard from the lips of others, such as "primitive Christianity revived," "our testimony" and "my concern."

CONCERNING THE KOREAN CRISIS

Speeches? Yes, there were many. Those heard by radio and sampled through newspapers were probably the most disturbing, whereas those not reported often drew the greatest support from the assembly. Although the speech by the Secretary of State, Dean Acheson, was received on the whole with appreciation, it was understood that when he speaks, he must speak to the ear of the public in general. The address by Harold Stassen, presidential aspirant of other years (if not of the present?) would also be tuned to the political world. But it was the address of O. Frederick Nolde, Associate Secretary of the World Council of Churches, which brought the convention to its feet with prolonged applause. He opposed vigorously the use of the atom bomb and the opening of war with China. His eight points, listed on our "Christian Frontiers" page, represent admirable statesmanship.

ACTIONS TAKEN

The founding of a new layman's group, United Church Men, was one of the new and most important actions of the National Council of Churches. The new

Men's Extension Movement of the Five Years Meeting has representatives on this new department.

At the meeting of the General Board on the day following the convention, a deputation to visit Korea as soon as feasible was approved. The placing of 45,000 Displaced Persons was also accepted.

Bishop Henry Knox Sherill of the Episcopal Church was elected president and Dr. Samuel M. Cavert, general secretary. They center the official roster with two more associate secretaries and eight vice-presidents. The new National Council of Churches, uniting the staffs of the eight agencies, has a staff of about 400 and a budget of nearly \$4,500,000. The income for this work is in part from the churches and in part from interested individuals who are contributors, and from foundations and special funds for special work.

A HOME FOR THE COUNCIL

Where will the headquarters be? That is a thorny problem, but it will be solved. The National Council of Churches is committed to a study of the problem with serious consideration to be given to a location in reasonable distance from the center of population. That center, according to the recent census, is Princeton, Indiana. Will the headquarters finally be in Chicago, Cincinnati, Columbus, St. Louis or Indianapolis? We shall wait to see, but in our opinion, the headquarters should be in the midwest.

THE MESSAGE OF THE COUNCIL

"But this we have done. By God's grace we have forged an implement for coöperation such as America never has seen before. The Council is our churches in their highest common effort for mankind.

"Our Hope is in Jesus Christ. The Council itself is a demonstration of his power to unite his followers in joyous cooperation. Let nation and nation, race and race, class and class unite their aims in his broad purposes for man, and out of their unitedness there will arise new strength like that of which we ourselves already feel the first sure intimations.

"In this hope we commend you, our fellow citizens, to God's mercy, grace and peace."

We will have more news of the National Council of Churches, and Friends' part in the Council, in future issues.

E. T. E.

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As Others See Us

A Review of the Sessions by a Non-Friend

By Henry Smith Leiper

THE Editor of THE AMERICAN FRIEND has asked me to comment on the Five Years Meeting which it has been my privilege to attend (as a matter of fact, for the second time). I am happy to do so.

First of all, I must in all honesty say that this meeting was not so different in atmosphere or even in program from many others I have known. It is a constant cause of surprise to one in touch with many kinds of Christians in many lands to discover how alike they are when engaged in prayer, praise, or conference about the work of Christ in a sick world. The other part of the surprise is the discovery that each group of Christians feels somehow unique and different in significant ways.

Yet when I ask myself, in the light of many years of experience with all kinds of Christian assemblies in many parts of the world, what is particularly distinctive and impressive about the Five Years Meeting, certain things do come quickly to mind.

THE USE OF SILENCE

The outstanding difference in this case is the creative and worshipful use of silence. Friends have taught this to other Christians but they remain the supreme masters of this mode of spiritual re-creation and empowerment.

Two other things also are impressive, viz., the obvious Christocentric thought of Friends and their insistent concern for the nurture of the life of the Spirit in individuals.

Again, from another angle, I find myself impressed with the church consciousness of the Yearly Meetings. That must be set over against the individualism to which I have alluded just now. There was always present at Richmond during the week of meetings the evidence that the movement among the followers of George Fox is not away from the historic Church but consciously *within* it, seeing it as a wider fellowship which must never be lost to view and of which all are members.

Along with this manifestation of devotion to the community of which Christ is the living center and ever-present Lord, I rejoiced to find a consistent regard for the Bible as the supreme guide to faith and practice. In this respect Friends are in the same mood as a vast number of other Christians who have become of late much

Henry Smith Leiper is an Associate General Secretary of the World Council of Churches. At the invitation of the Executive Committee, he attended the sessions of the Five Years Meeting and participated freely and helpfully at those meetings. This is the interesting comment of a non-Quaker on the Five Years Meeting sessions.

more conscious of the place of the Word of God in the worship and the work of His children in this world.

THE PACIFIST WITNESS

No one could mingle with the delegates and visitors at Richmond's impressive First Meetinghouse without respecting their honest pacifist witness, their self-examination and rigorous self-criticism. Although by implication there was here, as at all denominational assemblies of Christians, a certain amount of direct or implied criticism of other households of faith, and an inescapable pride in the humility of the minority group which Quakerism's fifty-four bodies throughout the world represent in Christendom, there was also a refreshing confrontation of weaknesses and failures as well as achievements.

Unique in many ways, and very helpful, was the combination of worship with small discussion sections each morning. This is a plan followed in somewhat more formal ways by other churches, but I have never seen it more effectively done.

The thing that made the worship particularly relevant at Richmond was the device of having the theme of the previous evening in mind during the whole of a morning, beginning with the small groups and carrying on into the plenary discussion of the later forenoon. To complete the cycle, it was an excellent plan to have administrative and policy decisions made in the afternoon of the same day so far as was possible.

Since almost all of the church bodies in America are growing more rapidly than the mounting population, it is something of a shock to be in a Christian body that is standing still or losing in size. Since the world's population doubles in seventy-five years, anybody must gain fast to stand still! It is strange, also, in a body approaching its Three Hundredth Anniversary, to confront the fact that missionary activities have been of such recent origin and

limited range. But one can note with gratitude that there was much concern evidenced with respect to the first, and growing interest with respect to the second.

INTEREST IN IDEAS

One speaker quoted the impression he had gotten from a frank but friendly fellow-Christian of a different denomination that "Quakers are interested in ideas but not in persons." The magnificent work of the American Friends Service Committee is a refutation of the latter—yet only in part. Even that great work of serving love seems more often than not to omit direct and explicit dealing with the conscious motivating centers of religious life and faith in the persons whom it serves. The spirit of the Christian life can, of course, be caught—but if historic Christian ideas and beliefs are not taught at the same time, and if membership in the Church is not stressed, the experience of centuries seems to show plainly that Christianity as a way of life and a formative influence in group or national culture does not advance.

My own denomination and its mission board, which I have served both as a missionary and as a secretary, confronted some years ago in Turkey the necessity of abolishing all explicit religious witness and instruction, as well as formal conversion if it wished to continue. The thesis was advanced that young Turks would catch the Christian spirit without any intellectual or ecclesiastical formulation of it. Perhaps some of them have, but in a period when the churches have quadrupled in 120 other parts of the world, the Turkish Church has lost eighty per cent of its former numerical totals. This should, one feels, induce a lot of thinking on the part of sincere advocates of "living out the Gospel" without witnessing to its central affirmations concerning the person and work of Christ, and without specifically building up the church.

It was stimulating to hear a member of one of the Younger Churches, a Quaker from Cuba, challenge the Five Years Meeting in ringing Spanish to "evangelize, evangelize, evangelize." One basic reason he recognized for the lack of Christian power is the lack of convinced Christian witnesses with something to say and the determination to say it in language which an age pressed by Communism can understand.

In our strange world where Communism vigorously promotes what Toynbee calls the "worship of collective mankind," Western Christendom is confronting its first serious challenge since the Turks besieged Vienna in 1663. Communism's religious devotion to irreligion is packed with ideas and can only be met with ideas. Its advocates declare that the "day of the hero and the individual is over." Have Quakers no answer to that save to love the Soviet apologists who say it?

There is a rousing spirit of advance evident among the men of the Yearly Meetings represented at Richmond this year. One hopes and believes that it will not exhaust itself in building and equipping Yearly Meeting camps, important as they may be in cultivating both the social and spiritual life of Friends.

Anyone interested in the Ecumenical Movement could feel at this meeting the strong current of concern manifested by Friends in this outreach of a great proportion of the world's Protestant and Orthodox Churches towards world community. For one supremely committed to that outreach, it was a privilege as well as an inspiration to be taken so generously into the warmly friendly circle of the Five Years Meeting. I could not, therefore, conclude this word of comment without adding a very hearty "thank you" to the officials and members for their unfailing courtesy, hospitality and receptivity.

LOOKING BACKWARD

—AND FORWARD

The comments of Friends during the sessions of the Five Years Meeting and later by correspondence refer to the pattern on which the program was set up. This in turn points to the work of the program committee of which Homer J. Coppock was the efficient chairman.

Some Friends suggested that Yearly Meetings, in some cases, might adopt this plan to their own needs. It is, briefly, the introduction of a topic in an evening meeting; the meeting of smaller groups the next morning for discussion of that topic; followed by a meeting of all Friends in a larger discussion group, headed by one to three persons; and finally a devotional close with worship or with a speaker, ending the consideration of the topic. In this arrangement the business is scheduled for the afternoons alone.

Variations of this pattern might, in some cases, add new zest and value to Yearly Meeting sessions or to other Friendly occasions.

Journey Among Eastern Friends

By R. Ernest Lamb

READERS of THE AMERICAN FRIEND who have followed my journeys to England and Ireland and, during this year, to Yearly Meetings on the American continent, will perhaps recall that the last chapter, relating to North Carolina, ended at Suffolk, Virginia.

Following a week at Richmond, attending Indiana Yearly Meeting, I visited in turn Baltimore, New England, New York and Canada Yearly Meeting fields. This is the territory usually designated as the home of Eastern Friends, a group distinct in many ways from those of the west or even the Friends of the mid-west area. As we might anticipate, the influence of British Friends and, more particularly of the non-pastoral Philadelphia groups, is evident in greater degree than farther west. In all four of the Yearly Meetings above mentioned, pastoral, semi-pastoral and non-pastoral meetings are to be found working together with apparent harmony.

Since my three score odd years have been about equally divided between Ireland and America; pastoral and non-pastoral meetings, I was happily in a position to adjust rather readily to either setting. Some changes in procedure in non-programmed gatherings was observed. The practice of retaining your hat until seated in meeting and then, after a decent pause, removing it and placing it on or under the seat, depending on space available, that I followed in earlier days, seems to have largely lapsed. The inclination to turn the head and identify the late comer whose foot-steps break the silence likewise seems less restrained than during my boyhood. The spirit of loving fellowship, however, experienced then and now, has not diminished.

FRIENDS' UNITY

As readers generally will be aware, union of the various branches of Friends has been taking place in the east both on the local meeting and yearly meeting levels. In some instances where two meetinghouses were previously occupied, one has been disposed of and all are meeting in the one best suited to their needs. Friends will doubtless differ in their reaction to this situation. To some it will be considered a step forward. To others the intermingling will appear in a less favorable light. It was quite evident that such unions were not taking place on theological grounds but rather through common desire for fellowship and united service. I can report with satisfaction that all groups visited in the east were most

cordial in their welcome and expressed genuine appreciation for any message that, centered in Jesus Christ and His redemptive love. The door for such service is wide open.

A good friend once suggested that given the opportunity to choose, one should always decide to be born in Virginia. Though born elsewhere, I much enjoyed the privilege of visiting the blue ridge mountain state. Here Friends never divided and so, like Friends in England and elsewhere, form part of the Quaker tree rather than one of its branches.

VIRGINIA MEETINGS

My first visit was made to Somerton near Holland where a notice board announces the foundation of the Monthly Meeting in 1672. A goodly company of neighbors and friends had been spending the day painting and renovating their community building adjoining the meetinghouse. Though originally a separate Yearly Meeting, Virginia Friends now form a part of Baltimore Yearly Meeting. Making my headquarters with James and Anne Stein, I visited in turn the meetings at Sedley, Bethel, Corinth and Richmond, Virginia. A Young Friends Conference was held at Corinth during my stay.

Marlin Dawson, recently appointed Secretary of Baltimore Yearly Meeting, arranged my itinerary in Maryland and the District of Columbia, accompanying me on some of the journeys. Here I had the privilege of contacting Friends at Goose Creek, Deer Creek, Baltimore, Florida Avenue, and Sandy Spring.

Breaking my journey at Westtown School where I spent a night, I was next privileged to share in the fellowship of New York and New England Friends in their Workers Conference at Moses Brown School, Providence, Rhode Island. From there the trail led east and northward to Lynn, Cambridge and Lawrence in Massachusetts, Gonic in New Hampshire and South Durham in Maine where four days were spent. Visitation to New England was climaxed with a Sunday at Forest Avenue meeting in Portland, in fellowship with James Coney, Secretary of New England Yearly Meeting for the past 23 years. Having served about two years as pastor at Manchester, New Hampshire (1912-1913) a return visit to the ancient Quaker soil of New England was especially enjoyable.

Crossing the White Mountains to Vermont, I was privileged to drive through

scenes of autumn beauty seldom if ever excelled elsewhere. Ushering in the spring with the sweetness of their syrup, the maple tree closes the season with a fashion display of richest hues. Of the mountain maple, as of the lily of the field, it might truly be said, "Even Solomon in all his glory was not arrayed like one of these."

VISITS IN NEW YORK

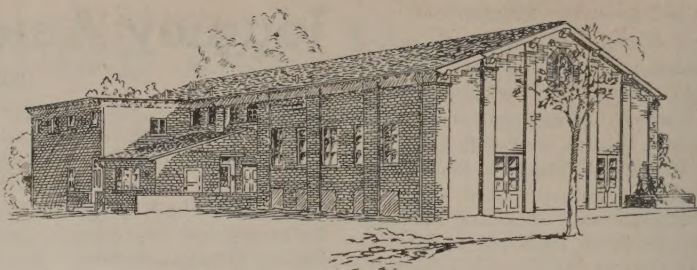
Vermont is in the bounds of New York Yearly Meeting and here visits were paid to South Starksboro and Monkton Ridge. Two days were spent at Glens Falls, New York, where I visited both meetings. Tom Corneilson of Albany gathered Friends from Troy, Quaker Street and the local fellowship to meet with me at his home the following evening. Visits followed in order to Clintondale, Tillson, Clinton Corners, Chappaqua, Poughkeepsie, Unadilla, West Brookfield, Poplar Ridge, Perry City, Farmington and Gasport. Martin Thornton, the loving shepherd of the West Brookfield meeting for many years, entertained me most graciously in the parsonage where he lived alone, on October 6th. Parting from him in the yard the following morning, there seemed little to suggest that his Home-call from labor to reward would come a few days later. Elizabeth Hazzard, long time Secretary of New York Yearly Meeting, relinquished that office this year, transferring the responsibility onto the capable shoulders of George Badgley of Wappingers Falls who assisted me in the making of visitation plans in that Yearly Meeting. An overnight stay at Oakwood gave opportunity to see something of that very useful Friends School and its new principal William Clark.

ACROSS THE BORDER

Crossing the international boundary line to Canada, I next had the privilege of visiting Friends in Wellington, Toronto, Newmarket, Pelham and Norwich (Beaconsfield). Though at present small in numbers, I cannot but feel that there is a real opportunity and future for Friends in that growing Dominion as they seek to Advance with Christ through His Church.

Highpoints of the Canadian visit were the privileges of seeing six cousins in Toronto whom I had not seen for forty years, and spending a night in Norwich with friends with whom I lived for a couple of years, even longer ago.

These four Yearly Meetings, together with the seven already reported, completed my original concern to visit somewhat extensively our Five Years Meeting field. The experience has been most rewarding and enriching. The kind-



PASADENA FRIENDS DEDICATE NEW BUILDING

A service of dedication was held in the first unit of the new building which the members of First Friends Meeting in Pasadena, California, have recently completed, on Sunday afternoon, December 3. Four hundred and thirty persons, representing many of the Friends Meetings in California Yearly Meeting, other neighboring church groups in Pasadena and the members of the local congregation were present at the service, held in the multi-purpose meeting room. The meeting for worship culminated in a sincere dedication of the membership to the full and appropriate use of the new building in their total efforts to serve their entire community as a Friends Meeting.

The building has been in the process of construction since October, 1949. Harold A. Smith, a member of the meeting, was the general contractor. Members of the meeting have contributed some 2,000 hours of volunteer work on the building.

Each room of the building is multi-purpose, from the large meeting room to the pastor's study. When the folding chairs are moved from the meeting room, tables seating 300 persons may be placed there. When these are removed, the room may be used for roller skating and basketball.

It is hoped that further construction of two wings for additional class room space can be planned for the not too distant future.

Elmer Howard Brown, minister of the meeting, came to Pasadena in July, 1948. Former ministers of the meeting who participated in the dedication service were Edwin McGrew and R. Ernest Lamb.

ness of Friends everywhere, expressed through hospitality and in other ways, will always be gratefully remembered. It is with increased eagerness that I now look forward to further service as the way may open and time and strength permit. As indicated in my message to the recent sessions of the Five Years Meeting, I am more than ever happy that I am a Friend.

PLANNING YOUR ADVANCE

Some meetings have started seriously gearing into the Advance Program of the Five Years Meeting. This cannot be done simply by transposing the outline in the Advance brochure, published for the benefit of the meetings. A committee will need to meet with materials printed by the Advance in hand, study the outline of areas and objectives and adopt a program which fits local needs.

Here are some Meetings that are starting seriously on the area for this year, "The Local Meeting Fellowship":

Jericho is a small Friends Meeting in a rural situation, at a cross roads east of Winchester, Indiana. Elbert Portis, the pastor, has called representatives of the various groups together and they have outlined a series of group meetings designed to bring in new people for fellowship and education in the work of the church. This will probably bring in new members.

Wilmington is a large Meeting in a medium sized city. Their forces have met, divided the church area into sixteen districts and conducted an intense visitation program. The attendance at Meeting for Worship has greatly increased. Out of this attendance new members will be found, thereby helping the Meeting to reach one of the specific objectives of the Advance. A. Ward Applegate is the pastor.

West Richmond in Indiana is a medium size Meeting in a city of nearly 40,000. The members have appointed a small committee to get the Advance materials in hand and in mind, meet with the Meeting on Ministry and Counsel, have an evening church dinner together, and then take up plans with a larger meeting of all members. This Meeting in cooperation with the other churches of the city has just completed a program under the National Teaching Mission which fits directly into the Advance program. R. Furnas Trueblood is pastor.

There is no church too large or too small to adapt the Advance to its needs. The materials can be secured by writing "The Friends Advance," 101 South 8th Street, Richmond, Indiana.

RECONCILIATION AMONG THE DOUKHOBORS

Emmett Gulley of Oregon Yearly Meeting has been in British Columbia for the past five months working actively for a solution of the difficult problems that beset the Doukhobors in that region. These unfortunate people have suffered grave internal dissensions and a small portion of them, under the influence of poor leadership and a lack of education, has resorted to violence in an effort to demonstrate its dissatisfaction with the existing social order and the religious beliefs of their fellow Doukhobors.

For the first time in the long history of Doukhobors in Canada, all parties involved met at the University of British Columbia for a three-day conference last August. Representatives from each of the Doukhobor divisions, from the provincial and dominion governments, as well as civic leaders and concerned university staff members were included at this gathering at which fundamental solutions were thoroughly discussed.

Progress has been made toward centralizing in one branch of the government the responsibility for dealing with the problem. Heretofore, one of the most unfortunate aspects has been the lack of clear lines of authority.

The next major effort is being made in the resettlement of the Sons of Freedom, the fanatical element of the Doukhobors, who represent only one tenth of the total Doukhobor population.

Emmett Gulley has been able to build up excellent relationships with both groups so that he can serve in an effective liaison capacity between the various Doukhobor groups and the government leaders.

UNITED NATIONS ASKED TO RECOGNIZE C. O.'S

A congress held in Italy to study the problems concerning conscientious objectors adopted a resolution calling upon the United Nations to give formal recognition to the rights of C. O.'s.

The congress was organized by Italian religious, cultural and political organizations and was attended by Protestants and Roman Catholics.

A guest speaker was Jean Gosse, member of the French Committee for Conscientious Objection. Two Italian conscientious objectors are now up for hearings before the Italian Supreme Military Court. There is proposed legislation now in the Italian parliament to give conscientious objectors in Italy the right to be assigned to non-military service.

Britain Drops a Curtain

London Reflections

FRIENDS in this country together with many others here have been disturbed by the way in which the Government handled the situation that arose in connection with the Sheffield Peace Conference. They felt it particularly unfortunate that many to whom visas had been granted, were subjected to severe screening by officials, which in many cases resulted in these people being sent away. One can appreciate official fear that some of the ring leaders of the Conference might have abused the opportunity of their stay here, but surely it would have been possible to have kept a careful watch on such suspected people. Now by its action the Government missed a glorious opportunity of demonstrating to visitors from behind the iron curtain western-democracy in action.

No better statement of the reaction of progressive minded people here can be found than the remarks of a leading article in the *Manchester Guardian*, a much respected national newspaper which has no leanings toward Communism. The article ends as follows:

The one thing that we had hoped distinguished us from the police States was that we are "not afraid of people seeing how we are living," while they tremble in suspicious fear. Now we too have thrown up something like their police apparatus and interrogation by a horde of secret agents whose methods must, like theirs, necessarily be clumsy and unjust. The stultification of the Sheffield congress is nothing to be sorry about; the tricks by which we secured it and the British Government's illiberal panic are a blow to what little remains of freedom in the world.

As a result the Congress moved to Warsaw. As far as is known by our Peace Committee, which declined to appoint a representative, no British Friends travelled to Poland.

One of the most important diplomatic posts in the world must be that of the American Ambassador to Great Britain. For on the occupant of that office rests the responsibility of interpreting the thoughts and actions of the American people to the Government and people of this country. That Mr. Lewis Douglas has made a singular success of his work in this country is evidenced by the genuine regret that is expressed not only in official circles and the national press, but also by the ordinary folk. Mr. Douglas has won a warm place in the affections of our people, who do not feel that he is merely a top ranking official, but in a very real way look on him as a friend. In this he has been

greatly assisted by his wife and daughter. It is all the more regretted that his retirement has been brought about by an unfortunate accident.

* * * *

The bleakness of a London November has been brightened recently by traditional pageantry. First by the occasion of the Lord Mayor's Show, when the newly appointed Lord Mayor is driven through the streets of the city in his coach, accompanied by city officials in their robes and a series of mounted tableaux representing aspects of British life. The troubled times in which we live was reflected in this year's show, which was devoted to "Civil Defense." The second occasion has been the visit of the Queen and Prince of the Netherlands, who have been staying with our own King and Queen at Buckingham Palace, and entertained there at a State Banquet.

GEORGE H. GORMAN

FRIENDS IN RUSSIAN TERRITORY

In these days of East-West tensions and misunderstandings, it is encouraging to know that full permission was secured this summer from the Russian occupational authorities in Austria for five American representatives of the American Friends Service Committee to take part in a social service project in Huetteldorf in the Russian zone. The project, which was organized by the Austrian Mission of the AFSC and staffed internationally, involved the day care of four hundred underprivileged children.

After the camp was organized and in operation, it was discovered that it was just across the border of the French sector, and hence in the Russian zone. At first the Russian authorities raised objections to the participation of the American volunteers, but when the young Austrian leader of the camp explained the useful and international character of the undertaking, the officer in charge gave the necessary permission for the Americans to remain.

Later the officer and his wife were entertained in camp at a dinner which was cooked by the Norwegian members of the group. Part of the entertainment also consisted of Negro spirituals, sung by Bill Brown, the Acting Chief of the Austrian Mission. This was the beginning of a cordial relationship between the campers and the officer and his wife.

AFSC staff member

On Christian Frontiers . . .

Devoted to developments in the work of peace, public morals, and social order,
by the Five Years Meeting of Friends. Edited by Wm. Merton Scott.

High Light of Cleveland

God will supply resources adequate for every need. War is not inevitable. Beginning with these two basic assumptions, Dr. O. Frederick Nolde, director of the Commission of Churches on International Affairs, spoke to the sessions of the National Council of Churches in Cleveland. Going on from there he said, "So long as there remains even a marginal possibility of averting total global war, we must utilize every means which will not betray conviction or offend conscience." He pointed out a course of eight practical steps which he said might help to avert war. With no guarantee of war or peace, but a real sense of seriousness of this hour, Christians must pray that from God will come the strength to make the expression of our faith adequate for the needs of our day.

(1) We must guard against the hysteria which robs action of moral perspective and political wisdom. This he expanded to mean that atomic bombs must not be used in the present situation.

(2) Guard against self righteousness and hatred which give impulse to the monstrosity of a holy war or a preventive war. "No war is holy . . . preventive war is never justifiable."

(3) Guard against unilateral action which rejects a moral judgment as reflected by the majority opinion of the United Nations.

(4) Guard against false pride and face-saving tendencies which close the door to open minded and effective negotiations.

(5) Guard against the complacency which comes with increasing military strength and which may bring a disposition to risk an incident or even create an incident for inciting a conflict on a world scale. He pointed out that Germany is a point in the world at which the new peace-watching commissions of the U. N. should be employed.

(6) Guard against the prejudice which refuses to see the evils in a situation which is predominately good and thus deserving of support.

(7) Guard against making our economy so dependent on military production as to give the impression that we are unprepared to recognize the importance of economic health throughout the world. This means that an increasing proportion of our resources must go into technical assistance to under developed areas, into non-military spending to strengthen the economies of the rest of the world.

(8) Guard against impatience in seek-

ing a sound solution of the world's present plight.

The delegates expressed their appreciation for this essentially Christian point of view and the well thought out statements of Dr. Nolde by standing as they applauded. His speech seemed to be as a breath of fresh air bringing some hope and light into a situation which is, at the very best, dark indeed.

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Dangerous Directions

Increasing demands in the press and on the radio for immediate use of the atomic bomb in the situation in Korea and against the Chinese Communists is part of the pattern which seems to be forming out of reliance upon military methods in meeting the present situation. As a part of this same picture, we find an article in *Look* magazine by James B. Conant, president of Harvard University, calling for universal military service.

His proposal is that every young man of the United States, upon reaching the age of eighteen or upon graduation from high school, would be enrolled in the service of Uncle Sam for two years. "I say every young man advisedly; the able-bodied to serve in the armed forces; those physically unfit serve in other capacities at the same pay which should not be high. There should be no deferments or exemptions for college students or anyone else." This is based upon the premise that we must increase our armed forces in Western Europe and make of Western Europe an armed camp, hoping during the next ten years to build up sufficient armed strength to make the situation appear militarily hopeless to the Russians. In effect, to create a world wide stalemate. He thinks that during the 60's we should be able to negotiate and begin to reach agreements based upon "situations of strength" which might lead to peace.

For many of us, the currently developing situation in the Far East is an indication of the basic fallacy of the arguments of Dr. Conant. Military method fails to resolve the problem of Communist aggression in these areas which are under-developed and which will continue to be so as long as our major emphasis is upon rearmament and militarization.

The warnings of the past several years from peace groups as to the dangers involved in universal military training or service, cutting away the traditional American freedoms and building a nation of Prussian-like goose-

steppers is not less dangerous because of the motive which leads men to make such proposals. This emphasis upon militarization is exactly the direction which will lose for us the freedoms which we propose to save by that militarization.

Indications are that this proposal of universal military service will be put before Congress in the sessions following the New Year. The American Friends Service Committee and the Friends Committee on National Legislation are launching a program to combat this legislation and to try to change the direction of our policy.

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What Koreans Want

The following material is from a letter published in the *Washington Post*, December 6, 1950. It is written by the President of the Korean Affairs Institute, Yong Jeung Kim. "Actually what Koreans want is:

"(1) An end to hostilities; (2) a unified nation; (3) the right to choose their own government; (4) a respect for their sovereign independence; (5) world wide assistance in their reconstruction of their war torn country."

Considering these points, he suggests the following nine steps as necessary in the accomplishment of these ends:

(1) An immediate cease-fire, arranged by the United Nations, or responsible non-involved individuals.

(2) Withdrawal of belligerent troops to a demarcation line arranged by the U. N., or responsible non-involved individuals.

(3) Reconstitution of the present U. N. Commission on Korea, acceptable to the U. N., the United States, China and the USSR, to serve as a temporary over-all governing body in Korea. This commission would supervise the withdrawal of all foreign troops, military missions, etc., by a given date.

(4) Appointment of a Korean advisory committee, composed of persons of high caliber and integrity who were not and are not connected with either government in Korea, to assist the over-all commission.

(5) Organization by the commission of interim local governments in each village, town and city. These local governments would be empowered to exercise administrative and police functions pending a national election.

(6) Holding of a free plebiscite, without regard to political views or civil status, to choose a form of government for a united Korea. The poll should be held at the earliest moment in a manner fixed by the commission.

(7) Upon establishment of a national government through free elections, termination of the authority of the commission and the admission of Korea to the United Nations.

(8) Guarantee of the independence and neutrality of a united Korea by the United Nations and by Communist China if it is not a member of the United Nations.

(9) A program of reconstruction and rehabilitation of Korea by the United Nations.

We must realize that this does not answer some questions regarding our over-all foreign policy but these statements ought to be given thoughtful consideration as a part of the Asiatic point of view on our foreign policy.

Have You Read?..

Column by James R. Furbay

A new book of daily devotional readings has been written by two English Friends, Eric Savage and Edgar G. Dunstan, and published by the Friends Home Service Committee, London; price 25 cents. It seeks to meet a demand for a series of consecutive Bible studies. It is called *Jesus In Action: Daily Readings in Mark*. The booklet lends itself to profitable use by Friends everywhere.

The Friends World Committee for Consultation has published the first study outline for use in preparation for the next Friends World Conference. *The Vocation of Friends in the Modern World* is a course of thirteen lessons, all dealing with major problems today, the issues which Friends will be dealing with in their fourth century. The price is only 25 cents each.

The popular tract, *The Quaker's Faith*, by Rufus Jones, has been recently reprinted in a large quantity. It sells for three cents. Meetings can use it for general distribution or keep it on their literature table for the use of those wanting to know more about Friends.

Some Reasons Why I Am a Quaker, by William J. Sayers, is being put again in print by the Book and Tract Committee of Indiana Yearly Meeting. Prob-

able price: 10 cents. It has been reprinted in response to requests for a brief treatment of the subject of the Friends' attitude toward the ordinances of baptism and communion. It should continue to serve a real need.

All of the above books are, or will be, available from the Friends Book and Supply House, Richmond, Indiana.

A Christian faith for youth today is ably discussed by Nevin C. Harner in the new book, *I Believe*, \$1.75. It is a reasoned approach to Christian belief, and seeks to guide and inspire rather than to indoctrinate. It will be used by youth groups and youth leaders.

Altruistic Love, by Pitirim A. Sorokin; Beacon Press; \$3.

This book is a sociological study of American good neighbors and Christian saints. Although scientific in its presentation, with graphs and charts of statistics, yet the conclusions drawn as a result of the studies make tremendously vital and interesting reading for anyone concerned with good will.

This is the first in a series of studies prepared by the Harvard Research Center in Altruistic Integration and Creativity. The conclusions are not always new, being those which Christians have felt and known for many centuries. Only now have a few scientists begun to study human relationships and come to the same conclusions. This is a report on what may be the most meaningful work being done in our universities.

WM. MERTON SCOTT

Through Christ Our Lord, by Georgia Harkness; Abingdon; \$1.25.

Here is a devotional booklet that is different. This book, built around the words of Jesus, contains day-by-day one-page devotions for five months. Each page contains a quotation from Jesus, a suggested scripture reading, and a very brief paragraph of comment on the scripture which is always helpful in its deep insights. This is followed by a series of three to five soul-search-

ing questions. These questions will probe into the inmost secrets of our hearts and lay them bare to the influence of God's Spirit. There is also a series of prayers, written in the first person singular which makes them more nearly our own prayers. Those who desire to be deeply Spirit-filled Christians are urged to get this book and read it prayerfully.

WM. MERTON SCOTT

Quakers and Slavery in America, by Thomas E. Drake; Yale University Press; \$3.75.

This thoughtful, clearly presented study by a historian is especially meaningful in these days as we try to draw the lessons of Friends' social reformation activities from their role in relation to slavery.

The sub-title of the book, "The Quakers' Role in Abolition from George Fox to John Greenleaf Whittier," indicates the period of time covered. The development of a clear testimony on the issue of slavery covers a long period of time. This will be profitable reading to anyone concerned to know more about Quakers and their contributions to our country.

Wm. Merton Scott

Lucy's Christmas, by Anne Stearns Baker Molloy; Houghton-Mifflin Company; \$2.

Any child from eight to eleven will enjoy this delightful holiday book. A Maine Christmas experience for the Brackett family was indeed a joyous one when they saw the gift that their neighbors provided for them. Lucy Brackett, indirectly, was the one responsible for the gift, when she tied the birch bark note to the large fir tree which her father had cut down

Olaf Hanson

POETRY CONTRIBUTORS

MARY BLACKBURN, Burnet Wood, New Vienna, Ohio.

DONALD WING HATHAWAY, 1326 Wilmette Avenue, Wilmette, Illinois.

PRELUDE TO WINTER

After the luminous lights
Of autumn pass,
Tall sugar and shellbark sift
A yellow matting of leaves
Across the grass;
Crowned with rich vermilion wreaths
And russet dye,
Oaks, arching above the wood,
Warm, like wine, the pewter grey
November sky.

MARY BLACKBURN

CAPTAIN

One only is wise enough to be Captain —
To have at His beck and call
Armies of men and mortal battalions,
And that is Christ, the Lord of all.

And what are His unaltering orders? —
"Forgive . . . forgive."
(Till the stars go out . . . till the end of the ages)
"Forgive . . . forgive . . . forgive."

DONALD WING HATHAWAY

The Sunday School Lesson

Prepared by RUSSELL E. REES

For January 7—Jesus Begins His Ministry

Mark 1:9-20

The new Quarter's lessons will be found in the Gospel of Mark. This is the shortest of all the Gospels, but at the same time is the most filled with action. It is characterized by the word "straightway." Jesus is pictured as a man who saw needs and then acted to meet those needs with directness and immediacy. The teaching content of Mark is small, and when present, is almost incidental to the story of action. However there is an appeal to the "imitation of Christ" which is very powerful, and which we should catch in today's lesson.

Spiritual experience comes to men in many ways and there seems to be no fixed pattern. Paul's great Damascus Road experience brought him temporary blindness; Jesus' baptism experience gave him an ecstatic new vision. John Woolman was brought near to the gates of death, and George Fox said the earth took on a new smell. We will not be wise to try to put religious experience into a formula and say this is what it does and this is how it happens. It is better to look at the "Varieties of Religious Experience," and see that men find their way into the inner meaning of fellowship with God in curious and unexpected ways.

In the case of Jesus, ecstasy was followed by questioning. He was driven into the desert, there to answer searching questions as to what his mission was to be and how he was to carry it out. Where one is to come out is determined somewhat by where one starts to go. You cannot use the methods of the devil and come out with the purposes of God. The subtle argument that the end justifies the means has probably thrown Christianity into defeat as often as any other temptation. The inviting subterfuges of evil were eliminated from the program of Jesus here at the beginning of his ministry and so did not have to be dealt with in later days.

Once Jesus had set his course, he proceeded directly to its accomplishment. His message was clear. "The time is fulfilled and the Kingdom of God is at hand; repent, ye, and believe in the gospel." There was an urgency about spreading the gospel too. He met some fishermen and "straightway" he began to invite them to come with him.

The great need of man, religiously speaking, is here illustrated. We need

to keep the interval between high religious experience and appropriate action as short as possible. For many people, potential revivals of religion have failed because they never got beyond the point of emotional excitement. Men were taken up into some high mountain, and the clouds opened and they saw ultimate things, and were moved to prayer and praise, but they let it stop there. It was never geared into anything creative such as healing the sick and helping the unfortunate. So it remained a caricature of Christianity, not a reproduction of the power of Christianity.

To follow Jesus is not merely to believe something, it is to become something. And if the becoming does not happen, the believing will not be of much value.

Questions:

1. Try to put Jesus' message (vs 15), into your own words. What would it mean today? Is this the message of the church?
2. How does the Spirit come to men authority?

For January 14—A Day of Activity

Mark 1:21, 22; 29-39

The dictionary defines character as "the aggregate of distinctive qualities belonging to an individual." In other words a man's character is not known by a single action, but by the total of his actions. In order to know a man's true character he must be seen at church, at home, in business, in recreation, on the highway and in many other relationships. It is possible for a man to be a paragon on Sunday and a reprobate on Monday. Mark has given us a picture of Jesus, not in one event or at one time, but in a wide variety of experiences, from which the true picture of his life may be drawn.

Let us follow this series of events as given in the lesson. 1. He went to the synagogue on the Sabbath day. A minister recently said that many people think today that if they go to Church every third Sunday they have done pretty well. What value has the habit of regular, punctual attendance at worship? 2. He visited in the homes of his friends. Is neighborliness a particular virtue? Why not wait for friends to visit us? 3. He was quick to sympathize with human need and to help relieve suffering. Are we in danger of insulating ourselves against human need? Why was the Samaritan better than the

Priest in Jesus' story? 4. He used his energy, time, talents for people about him. He did not think first about himself, protecting himself from the demands made upon him by the crowds. He gave himself unselfishly to the relief of human suffering. 5. He spent much time alone in prayer. But is not service the important thing? What part has private devotion in the full scheme of living? 6. He wanted his ministry to be given as widely as possible, not just to a limited few. Is there danger in too narrow a use of one's powers?

It will be seen as one studies this outline of activities that Jesus comes to have a "character," an aggregate of distinctive qualities. He becomes a Person, an Individual. One can say of him, in the light of all that he was and did, he probably would do this or that. There are certain things which we cannot conceive of him doing. To put a rifle in his hand is to blaspheme. He could only do certain things by a complete repudiation of all his previous actions.

It is only a man with character who can speak with authority, as Jesus is said to have spoken. When our behavior is spotty and unpredictable our voice does not carry conviction. We do not have authority because we can shout louder than other men, or because we have a richer vocabulary. Authority is recognized when action and words are of one piece and show an aggregate of good qualities.

Jesus so acted that he has given the world, not a definition, but a demonstration of Christian character. We expect certain things of one who is called Christian. How can we add to this demonstration of Christian character? Do people of our communities know what Christian character is by watching us? If our daily activities were set forth would they have a distinctive Christian influence?

Questions:

1. How do you know when a man speaks with authority?
2. What, for you, is the basis of Jesus' today?

Lessons based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education.

According to *The Friend* (London), George Bernard Shaw once wrote to the late Archbishop Temple, "As between the priest who has a first-rate collection of arguments to lead you by a logical path to the bosom of the Church, and George Fox knocking you down with 'I have an experimental knowledge of God,' I am for George all the time."

Friendly Life — Far and Near

Last minute suggestion for Christmas gifts: *THE AMERICAN FRIEND*. Give the Five Years Meeting religious journal to teachers, friends, relatives. A year's subscription is \$3.00; ministers' rate, \$2.00; five months trial subscription, \$1.00.

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Pledges made by Friends to the building of the new Central Offices at Quaker Hill may be made payable to "The Men's Extension Movement of the Five Years Meeting." Checks should be sent to Jesse O. Parshall, in care of the Second National Bank, Richmond, Indiana.

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Clyde A. Milner of North Carolina and Wm. Merton Scott of Indiana were Five Years Meeting visitors at the Philadelphia General Meeting of Friends held in November.

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A group of students and faculty are holding Meeting for Worship every Sunday morning at eleven, in the Washington State College YMCA. Lloyd Hulbert, Box 901 C.S., Pullman, is correspondent.

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The Yugoslavian family sponsored by Samuel and Miriam Levering of Ararat, Virginia, arrived in late November. Members of the family are Ivan Beke-tov, the father; Vjera and Tatjana, girls fifteen and ten years old; and Vasilj, a boy of thirteen. The mother is not living.

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About fifty young Friends visited Guilford College on the third annual Young Friends day in November. The occasion is designed to acquaint high school juniors and seniors in North Carolina belonging to the Society of Friends with the educational opportunities offered at Guilford College.

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Howard G. Taylor, Jr., and May Roberts Taylor have been appointed by the Service Committee for service in Japan. Howard Taylor has been released from his position as secretary to Philadelphia Yearly Meeting (Arch Street) and he and his wife expect to leave for Japan during January of 1951.

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Friends planning to be away from home, winter or summer, for business or vacations, are invited to write to the Friends Fellowship Council, 20 South 12th Street, Philadelphia 7, Pennsylvania, for information regarding Friends Meetings en route or at their destinations. Attendance at such meetings is often a blessing to visitor and

visited alike, and the Fellowship Council is eager to help in furthering such service.

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Fred L. Ryon, formerly active in the ministry of Friends and now retired in the home of his niece, Edith Ryon Haney, at Spokane, Washington, recently observed his ninety-first birthday. His address in Spokane is 5302 North Lacey.

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M. C. and Libby Morris, former William Penn College faculty members and American Friends Service Committee workers in France, are now at Hiram College, Ohio, where M. C. Morris is a Professor of Languages.

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Alice Edmundson of Oregon Yearly Meeting and one of her grandchildren were killed in an auto accident recently. She had attended the Five Years Meeting and gone on to visit her son Frederick and his family in Washington. Frederick Edmundson was seriously injured in the accident.

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Mount Airy, North Carolina, Friends promoted the Advance in the meeting with a Sunday night discussion of "What Do Friends Believe?" and "What is the Organization of a Friends Meeting?" on December 3. Seth Hinshaw of Asheboro Meeting and Orval Dillon of Center Meeting were the speakers.

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E. Merrill Root, Professor of English at Earlham College and Poetry Editor of *THE AMERICAN FRIEND*, spoke on "A Poet Looks at the World" at the annual meeting of the contributors to *The Friend* (Philadelphia) on December 1. He also read from his poetry. *Seeds of Time* is the Quaker poet's most recently published book.

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May Jones and her son and daughter-in-law, Wilfred and Fern Jones, returned to Cuba in November for the fiftieth anniversary of Friends work there. May Jones and the late Sylvester Jones went to Cuba on November 14, 1900, to begin the work which has now grown to the eleven monthly meetings comprising Cuba Yearly Meeting.

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The First Friends Meeting in Des Moines, Iowa, is represented on that city's Fair Employment Practices Committee which has recently brought a proposal to enact a fair employment practices ordinance before the City Council. The proposed ordinance forbids discrimination in hiring, firing and

conditions of employment because of race, religion, color or national origin. The Des Moines Friends are one of two church groups on the committee, which includes civic, labor and veteran's organizations.

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Mabel Vincent, delegate to the Five Years Meeting from Jamaica Yearly Meeting, returned to her home in Jamaica on December 12. She had been visiting meetings in Iowa and Nebraska Yearly Meetings. A former Penn student, she also traveled to California to visit Edwin McGrew, who was President of William Penn College during her two years of study there.

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Students at Central High School at Tulsa, Oklahoma, are making a study of an old Quaker school, the Friends Hillside Indian Mission, near Skiatook. The students hope to be able to piece together the history of the school, which in the late 19th and early 20th centuries trained many of the white and Indian children in that district.

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A deputation of Guilford College students provided music at Spring Monthly Meeting on Sunday, November 26. Mary Jane Hines of Winston-Salem was pianist for a quartet composed of Carolyn Lindley, Jeanne Walton, James Williams, and Bobby Wall. J. Floyd Moore, Assistant Professor of Religion, goes down once each month as pastor.

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The Friends Council on Education met in Philadelphia on December 14 with Walter H. Mohr of George School and Joseph Lippincott of Moorestown Friends School discussing "The application of our Quaker philosophy regarding international relations to teaching in Friends schools in the present-day situation."

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On December 2, Lincoln School at Providence, Rhode Island, was the hostess school for six schools in the New England area sponsoring European schools under the School Affiliation program of the American Friends Service Committee. Lois Wells and Olive Goodykoontz were present from the Service Committee.

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Three members of the Quaker Team visiting the United Nations General Assembly have returned to their homes — Elsa Cedergren to Sweden, Gerald Bailey to England and Heberto Sein to Mexico. Agatha Harrison, also from Great Britain, Clarence Pickett and El-

more Jackson will continue contacts with the delegations until the close of the Assembly.

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Benjamin Ngiara, East Africa Yearly Meeting's delegate to the Five Years Meeting, has been visiting meetings in Indiana, Wilmington, Iowa and New York Yearly Meetings since late October. He plans to return to Kenya in February, but will make trips to meetings in Western and Philadelphia Yearly Meetings, to United Nations headquarters and to the Hampton Institute before he leaves the United States.

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The November meeting of the Richmond Regional A.F.S.C. was held in Louisville, Kentucky, for the first time in the history of this office. About fifty people attended the meetings, held in the Presbyterian Theological Seminary. A group from Berea College attended, and unexpected support came from the local newspaper and radio station.

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The fiftieth wedding anniversary of Shubal and Flora Coltrane and the sixtieth anniversary of the D. W. Lindleys were celebrated on November 26 in the Guilford College community. This attests again to the longevity of residents in the community. Last spring an informal count revealed twenty-three octogenarians within a two-mile radius of the college (see THE AMERICAN FRIEND, May 25, 1950).

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Kenneth Myers, who has been serving the Friends Meeting at Paoli, Indiana, as pastor, will have a year's leave of absence to complete his work for a master's degree at Earlham College. During this year, the Paoli Meeting will have one Sunday in the month as an open meeting, one with a visiting speaker, one with a local minister, and on the fourth, Kenneth Myers will return to speak.

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Jack Catchpool, a London delegate to the Five Years Meeting, has belatedly arrived in this country, and is now visiting in Philadelphia. Jack and Ruth Catchpool's plans to attend the sessions in Richmond were changed due to the death of their daughter, and later due to flight cancellations because of our revised laws. Jack Catchpool spoke to a group of former students of Woodbrooke School in Philadelphia on December 11.

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Charles McEvers, secretary of the Indian program of the A.F.S.C. Southwest Regional Office; George Willoughby, executive secretary of the A.F.S.C. Iowa Regional Office; and Ralph Rose, acting director of the A.F.S.C. Race Relations Committee visited Rapid City, South Dakota, this fall to study the

desperate plight of the Indian people there. A request was directed to the A.F.S.C. by the National Congress of American Indians and other groups. The three men believe there is an excellent prospect of a joint cooperative effort on the part of the community to improve the condition of those people within low-income groups.

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Cecil E. Hinshaw has just completed a visit to New England where, under the sponsorship of the American Friends Service Committee, he spoke to a number of college groups and general meetings. His center is in St. Louis, Missouri, where he is affiliated with the St. Louis Fellowship of Reconciliation. He has been developing the techniques of presenting a pacifist program there, and helped in organizing the St. Louis Church Peace Mission. The theme of his addresses and of a pamphlet prepared by him that has had a wide circulation is "An Adequate and Moral Program of National Defense."

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Seventy-one professional and industrial leaders spoke to Whittier College students on the College's first annual Vocations Day. The program was one of the first of its kind among Southern California colleges. The keynote address for the day was given by Ruth I. Seabury, noted world educator, who said that "American students must overcome their handicap of comfort," and urged students to "take a look at the world and get a job that counts." Sectional meetings enabled the vocational leaders to give counsel in twenty-one major fields.

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Members of the 57th Street Meeting in Chicago figured in the annual awards of Chicago's Commission on Human Relations. Interracial employment, directed by an A.F.S.C. job opportunities project, won a leading department store a human unity award. Julia Abrahamson and Harold Flitcraft helped to direct the project. The Hyde Park-Kenwood Community Conference, brought into being by the Meeting's Social Order Committee last spring, also won an award. Lucy P. Carner, a member of the Meeting, received the Commission's 1950 special achievement citation for her meritorious service of promoting inter-group relations in the social welfare field.

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Harold and Sylvia Evans of Germantown, Pennsylvania, who left on September 15 to visit Yugoslavia and Greece, returned to this country on November 27. William Edgerton, who is on the faculty at Pennsylvania State College, was also a member of the group, and returned earlier. Colin W. Bell, the fourth member, resumed his

duties in mid-November as secretary of the International Center in Geneva.

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Clarence Pickett and the Quaker Team at the United Nations have succeeded in securing a room for the use of prayer and meditation at the United Nations. The room will be open for worship daily. Members of various delegations to the U.N. have expressed approval and interest in this project. Letters were sent to all Friends asking them to join in thought and prayer together on Sunday, December 3, remembering the present tense situation and those upon whom it bears so heavily. Responses from Friends have indicated that many meetings held a period of prayer, and that Friends are united in appreciation for this service of the U.N. team.

Friendly Fellowship

OSKALOOSA, IOWA—Men of Iowa Yearly Meeting raised \$3,265 for William Penn College support at a November rally held at the College. One hundred and eight men from the Yearly Meeting attended the Men's Extension Movement Banquet which pledged the funds. Men from the New Providence community held the record for attendance with eighteen present; Oskaloosa was next with sixteen, then Grinnell and Marshalltown with ten each. Over twenty churches were represented at the meeting. The program included vocal and instrumental music by college students and a message by President Charles S. Ball entitled, "These Are the Facts."

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IOWA YEARLY MEETING—The Young Friends Leadership Conference of Iowa Yearly Meeting was held at the Friends Church in New Sharon, Iowa, December 2 and 3. The Iowa Young Friends Board plans two programs a year for the training of youthful leaders.

At the New Sharon conference, the worship period was under the direction of Andrew Stuart, pastor of Lynnville Friends Meeting. Gerald Dillon, pastor of the New Sharon Meeting, spoke on the conference theme: "Persuaded, Promised, Performed." George H. Moore, public relations director of William Penn College, was the moderator at the panel discussion on youth's problems of today. In the evening, Lewis Savage, Friends minister of LeGrand, Iowa, showed the film, "Like a Mighty Army," revealing the need of evangelistic emphasis in many churches. The challenge of the mission work in Kenya Colony was presented by Benjamin Ngiara, visiting Friend from Africa.

Sunday morning, Mrs. George H. Moore discussed music appreciation and

President Charles S. Ball, of Penn College, spoke on "God Calls Youth." The New Sharon Friends served the noon meal for guests of the conference. At the closing session, Charlotte Macy, dean of women at Penn College, stressed the need of consecrated young people in Christian service. The song services throughout the conference were in charge of Marjorie Brightup, student promotion director of Penn College.

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WINCHESTER, INDIANA — Winchester Quarterly Meeting was held on November 18, with Wilbur Kamp as a speaker on "The Church in Thy Home." Norval Webb, of Richmond, Indiana, gave a message on "People Are Cheap as Sparrows." He said that we have cheapened the individual because we have lost sight of him, and have not lived close enough to God and God's people. Fred Wright and Jean Puckett were selected to serve as Clerks of Ministry and Counsel for the coming year.

In the Larger Circle

Over twenty thousand Americans saw the Oberammergau Passion Play, described by Janet Swift in the last issue, during the 1950 season. Visitors from Canada, England, Australia and the continent flocked to Oberammergau, Germany, in greater numbers than ever before to witness the re-enactment of the last week in the life of Christ.

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Information on the possibility of aiding Korean war victims can be obtained by writing Charles P. Taft, Advisory Committee on Voluntary Foreign Aid, Department of State, Washington 25, D. C. This committee will receive offers of voluntary supplies for private relief in Korea.

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Christian Colleges in China are still going concerns. All twelve have successfully begun a new academic year under the New People's Republic of China. Reports state that enrollment is up and "morale is improving." The China Colleges can still receive funds from abroad, but emphasis is laid on there being "no political motives" involved.

* * * *

The Mohammedan religion is making great progress among the Negro people in the United States, according to the Rt. Rev. Edward T. Demby, Negro Episcopalian Bishop. He said that "an alarming number of Negroes" are turning to Mohammedanism due to the failure of the majority of American Christians to live the ideals which they profess.

IN MEMORIAM

Jonathan Martin Thornton, Friends Minister, died on October 8, at West Brookfield, New York, aged sixty. He was born in Barbados, British West Indies, the son of Amos and Margaret Thornton. He and his wife, Edith Marguarite Brown, served as missionaries in South America and the West Indies until her health forced them to return to the United States. Since 1926, he had served as a pastor in Friends churches, first in Sugar Creek and Motor Meetings in Iowa, and then, since 1933, at West Brookfield in New York.

He was active in the Yearly Meetings both of Iowa and New York State. In his quiet and humble way, he was counselor, friend, guide and spiritual advisor to both young and old.

Surviving are five children, Lucile Pennington of Whallongsburg, New York, Marion Cummings of Walworth, New York, Mildred Martin of Syracuse, New York, Esther May of Cincinnati, Ohio and Jonathan Martin Jr., who is preparing for the ministry at Houghton College; one sister, Charlotte Greenridge of Barbados, British West Indies; two brothers, James of New York City and Cyril of Barbados; and two grandchildren. His wife preceded him in death in 1934.

The funeral was conducted at his church in West Brookfield with Elizabeth Hazard and George Badgley officiating.

ON THE SIGNING OF PETITIONS

In response to queries recently received by the American Friends Service Committee asking advice regarding the signing of certain peace and freedom petitions, the following statement was approved at a meeting of the AFSC as a possible guide for the personal decisions of individual Friends.

Recent years and months have been marked by a growing tendency to exploit for propaganda or political purposes some of the more generous and noble instincts of mankind. These include attitudes which are central to the deepest spiritual convictions of the Religious Society of Friends and like-minded people: moral revulsion against war with its indiscriminate slaughter; emphasis upon the sacredness of the individual and his right to personal liberty; aspirations for national freedom and unity and for international cooperation and world government; and the sharing of material goods with those in need.

When such incentives are employed on either side of the "iron curtain" to intensify the cold war, as for example

through widely advertised collections of signatures to innocent sounding manifestoes, the individual may be perplexed. While he has no desire to thwart any true peace efforts, he often finds it difficult to assert his ideals without being associated with partisans in a power struggle, or with divisive forces in the world.

We feel it is better for us to dissociate ourselves from movements which may cry "Peace, Peace," but actually encourage partisanship and widen gulfs of misunderstanding. Instead we will persevere through individual and collective efforts to foster any conciliatory movements that can be accepted by all countries and parties alike as aiming at human welfare rather than at partisan publicity, at true friendship rather than at camouflaged political advantage.

As Friends we reaffirm our belief that peace will come not by might, nor by power, but by the spirit of God.

PRAYER TO THE POINT?

Now and then some one, in praying, gets specific. Here is what might be called a "hortatory prayer" by the Reverend Richard Steiner at a school convention in Portland, Oregon. In fact, it well-nigh furnished the agenda for the meeting! Question: Was it a prayer?

"We pray for some of the teachers here who are weary of the routine of teaching in uninspired surroundings the uninspired children of uninspired parents.

"Let them see that every child has divine possibilities; every parent some pride and love for his children.

"We pray too for some of the teachers here who are weary of being doormats for bullying supervisors, principals, superintendents and school boards. Give them the courage of their convictions and let them not be afraid.

"We pray for some of the teachers here who would like to teach as they were once taught, out of a love for learning and for teaching, but who find themselves the automatons of a machine process—afraid to be persons lest they gum up the works.

"Give them the courage to love and be loved as teachers.

"We pray for all who think they know about all there is to know about teaching. Give them humility, for it is a way of growth.

"Above all, we pray for our children committed to the care of these teachers. Give them wisdom, strength, courage and a love for learning, that they may become good citizens of a great nation—to lead the world into paths of peace and stability."

From Our Readers

ASSERTS QUAKER DISTINCTIVENESS

TO THE EDITOR:

In his letter (THE AMERICAN FRIEND, November 23, 1950), Hale Sutherland questions my assertion of the distinctiveness of Quakerism. He calls attention to the encouraging fact that here and there are to be found Christians who share some of the views and practices that have been "distinguishing" views of Friends. However, I was speaking of the official attitudes of other churches. As far as I know there was no church represented at Edinburgh that will ordain a woman as a minister. (The Salvation Army does not claim to be a church and has no sacraments.) All denominations other than Friends claim that its Eucharist (Holy Communion, Lord's Supper) is the church's most sacred and intimate act of worship; yet the celebration of it requires the mediation of a (properly) ordained minister or priest (and a male too) for this worship. The leaders of the Y.W.C.A. are devout Christian women, who often worship together, but they are officially shut out from this highest communion, unless they can get an ordained man to help them or worship in an established church.

At Oxford, a local Anglican church, by special dispensation, was allowed to invite all baptized Christians to participate. At none of the ecumenical conferences has it been possible to hold a common communion service, because they could not agree on the qualifications of a priest or minister to officiate.

Practically all denominations require subscription to a creed for membership. A few claim to have no creed but the New Testament, but they have a pretty rigid belief as to what it teaches and it is not the Quaker interpretation! One cannot join the Baptists, for example, without being immersed; nor partake of communion with the Disciples if not a member.

One can still count on one's fingers the denominations, and small ones at that, who hold that war and Christian discipleship are mutually exclusive. It is still true, as Professor James wrote a generation ago, that as far as the modern churches are becoming liberal, they are approaching the Quaker position; but it is also true that in their official doctrines and practices they still have a long way to go before Quakerism is no longer distinctive.

ELBERT RUSSELL

St. Petersburg, Florida

We serve here . . . as proxy for posterity. Christopher Morley

PEACEMAKERS MEET

TO THE EDITOR:

May I bring to the attention of Friends a national conference designed to strengthen and deepen a world movement for non-violent action in the face of the grave international situation, which will be held under the sponsorship of "Peacemakers" on December 29, 30, 31 in Cincinnati, Ohio.

All those who are concerned to deepen their own spiritual lives and to plan a program of dynamic pacifist activity are invited to come. Those interested should write at once for details to: Wallace Nelson, Findlay Street, Neighborhood House, 901 Findlay Street, Cincinnati, Ohio.

This would seem a fitting opportunity to carry further the concern for a positive peace witness which brought Friends together during the last of October in Richmond, Indiana.

WINIFRED RAWLINS

2013 Fifth Avenue
New York City

WE ARE TAKING IT ALL TOO EASILY

The following excerpts are from a letter written by a young "convinced" Friend, a veteran of the Okinawa campaign, to Providence, Rhode Island, Monthly Meeting. He and his Monthly Meeting have given us permission to quote passages from the letter, with the feeling that many young Friends are raising these questions, which need to be discussed and thought through by us all.

Three times now (as of lately) we have used war as a means of settling things, and it hasn't or won't work. The same means were used each time. But at the same time, the Society of Friends has also done about the same thing—and it hasn't worked to any great extent, either. We have never really stood out radically in many ways, opposing war so that everyone knew who we were and how we stood. Maybe I expect too much and am talking too big, but I can't help but feel we're shirking our duty . . .

Are we living in such a way as not to provoke or support war? . . . or do we live in a "complicated society?" That we do, and it surely makes it difficult, terribly and confusingly so. But let's not make this "complicated society" our complacent and "we're-trying-hard-but" loophole.

How many people know that we, both individuals and the Society, are against the Korean war? One would gather from the press that nobody is against it. Maybe the local papers would pub-

lish our stand by one way or another . . . Why can't we contact other churches and see how they feel and let them know how we do? . . . I would like to see the question of war taxes taken up seriously and searchingly.

We have got to start in acting more like an enlightened minority than we have been and protest as often as we can, as often as a difference arises . . . A minority is powerless as long as it conforms with the majority . . . We've got to do something and start something . . . We are taking it all too easily.

"AFTER KIRK"

This bit of verse is familiar to many people, but it expresses, although in different language, a concern felt by many Friends in many meetings. It may find its way from these pages into your church bulletin, and help to strengthen the bond of fellowship among members and attenders.

If after kirk ye bide a wee,

There are some wad like to speak to ye.

If after kirk ye rise and flee

We'll all seem cold and stiff to ye;

The one that's in the seat with ye

Is stranger here than ye may be.

All here ha'e got their fears and cares,

Add ye your soul unto our prayer;

Be ye our angel unawares.

Author Unknown

Christmas Seals for the National Tuberculosis Association have been sold in this country since 1907. The Christmas Seal, with its double barred cross, has become the bulwark of the campaign against tuberculosis conducted by the voluntary associations.

More than 55,000 displaced persons have been helped by the National Catholic Welfare Conference to resettle in this country. Sponsorships among Catholics for an additional 20,000 refugees are being sought.

BIRTHS

TRUEBLOOD—To Martin and Margaret Trueblood, a daughter, Rachel Lynn, on December 4 at Allentown, Pennsylvania.

MARRIAGE

STANLEY-JOHNSON—Ruth A. Johnson of Plainfield, Indiana, to Ervin E. Stanley of Whittier, California, on October 17 at Covina, California, Willard O. Trueblood officiating.

DEATHS

BOWMAN—Barabara Joyce Bowman, infant daughter of Carol and Russell

Bowman, died November 15, at Riley Hospital, Indianapolis, Indiana, where she had been a patient most of the time since her birth at the Marion General Hospital on September 21. Carol Bowman is a member of the Amboy Friends Meeting.

DEADMAN—Bertha M. Deadman, of Elmhurst, Illinois, on November 23, while visiting her daughter at Cedar Rapids, Iowa. She was the widow of the late Harold A. Deadman. Formerly members of the 20th Street Meeting in New York City, they were later active in service work connected with Chicago Monthly Meeting and Glens Falls Meeting in New York. She is survived by five children, Harold, Ralph, Clara Guthrie, Edith Jones and Eleanor Wiles; and ten grandchildren.

HOWELL—Daniel D. Howell, on November 17, at Muncie, Indiana, aged seventy-seven. Born in Wayne County, Indiana, he had been a resident of Muncie fifty-five years. He was a member of Friends Memorial Church in Muncie. He is survived by his wife Glenna; one daughter, Lillian A. Smith of Muncie; a brother, George W. Howell of Anderson; a sister, Mrs. Ollie Wilson of Niles, Michigan. Services were conducted by Robert M. Jones.

MERRIMAN—Albert E. Merriman, on November 27, 1950, at Kokomo, Indiana, aged sixty-one. He died suddenly, as the result of a heart attack. His first wife, Jennie Ricks Merriman, preceded him in death. Surviving are his widow, Pauline Garber Merriman; one son, Carroll; two grandchildren; and a brother and sister living in Marion. Norman Young, his minister, officiated at the funeral services.

NICHOLSON—Allen Francis Nicholson, age one year, two months, son of John E. and Berthamay Nicholson, died on November 29 at his home in Friends Academy, Locust Valley, New York.

PITTS—William Kurtz Pittis, on November 25, at Tucson, Arizona, aged thirty years. He was born in Cleveland, Ohio, the son of Horace E. and Emma Pittis. He was formerly a member of the Florida Avenue Meeting in Washington, D. C., and a student at George School until forced to withdraw for health reasons. At the time of his death, he was completing his studies in the law college at the University of Arizona. He was a valued member of the Tucson Meeting and acted as alternate clerk and member of the Finance Committee. He gave largely of his strength in the interest of the building of a Meetinghouse and the family requested that no flowers be sent, but, instead, a contribution given to the building fund. Surviving are his mother, Emma Pittis, and a brother, Robert E. Pittis of Long Island, New York. The funeral was a silent meeting held in Tucson at which messages were given as a memorial by Friends and those of his family.

ROGERS—John D. Rogers, on November 13, at Kokomo, Indiana, aged seventy-seven. He was a member of the Union Street Friends Church. Surviving are his widow, Lela D. Rogers; three daughters, Mrs. R. E. DeMoss and Mrs. J. W. Mitchell of Indianapolis, and Mrs. Harry Crownover of Kokomo; one son, Richard Rogers of Cincinnati; a brother, Dr. J. E. Rogers of Cincinnati; and seven grandchildren.

WILLIAMS—Maud Clark Williams, on December 1, at Muncie, Indiana, aged seventy-eight. She was born in Economy, the daughter of Dr. and Mrs. J. B. Clark. The family moved to Muncie in 1905. She was an active member of the Friends Memorial Church in Muncie. Surviving are one son, Thomas W. Williams of Muncie; two sisters, Mrs. J. H. Eherwein and Mrs. Eva Edwards, both of Indianapolis. Services were conducted by Robert M. Jones.

LOCAL MEETING DIRECTORY

ALHAMBRA, CALIFORNIA

Ramona Park Community Church (Friends) 1209 South 7th Street. A fully graded program of worship, study, fellowship and service. Sunday 9:30; 10:10; 11:00 a.m. and 7:00 p.m. Also mid-week services Wednesday, 7:30 p.m.

ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Gope, minister, 2130 Channing Way, phone RS. AS. 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcres 3-2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for worship, eleven. Marie A. Ferguson, Meeting Secretary, 810 Clark St., Apt. 10, Evanston, Ill., phone University 4-8511 or Greenleaf 5-6295.

The 57th Street Meeting of all Friends. Sunday worship hour 11 a.m. at International House, 1414 E. 59th Street. Monthly Meeting (following 6 p.m. cafeteria supper there) every first Friday. Phone FAirfax 4-8200.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45; Meeting for Worship, 11 a.m. Ruth Tuttle, Clerk, 903 Ellison Ave. Eugene Kreves, pastor, 2805 Digby Ave., Phone PL 8911.

CITRUS HEIGHTS, CALIFORNIA

Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40; between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m. Lloyd Hinshaw, Minister.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Herbert D. Pettengill, Jr., minister, Phone 6-5735.

DETROIT, MICHIGAN

First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Mrs. Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Meeting for worship 10:30 a.m. each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship and First Day School, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister, Geraldine H. Moorman, Assistant Minister, Jack Tilton, Assistant to Minister.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone JA1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Kenneth Pickering, 620 E. 9th St., Minister.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:00 p.m., Verl D. Lindley, Minister, Richmond 70716.

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LYNN, MASSACHUSETTS

Friends Meetinghouse, corner Friend and Silsbee Streets. Bible School at 10 a.m., Worship at 11 a.m. W. Carlton Jones, Minister. LY 57905.

MINNEAPOLIS, MINNESOTA

Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

MOORESVILLE, INDIANA

Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Gospel Service 7:30; Mid-Week Meeting, Thursday, 7:30 p.m. Albert F. Bohnert, Pastor. Phone 194.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEW BEDFORD, MASSACHUSETTS

Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

NEWBERG, OREGON

Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York, from October 1 through April each Sunday at 11:00 a.m.

OVERLIN, OHIO

Meeting for worship, First Day, 11:00 a.m., from October to May, Sturges Hall, Oberlin College. Visiting Friends always welcome. Phone Imre Domonkos.

ORLANDO, FLORIDA

Friends Meeting for Worship at Sorosis House, 108 Liberty St., First Days at 11 a.m. Monthly Meeting, 10 a.m. on first First Day of the month.

PASADENA, CALIFORNIA

First Friends Church, 2540 E. Orange Grove Avenue. 9:45 a.m., Church School; 11:00 a.m., Meeting for Worship; 6:30 p.m., Youth Fellowship; Mid-Week Service, Wednesday, 7:30 p.m. Elmer Howard Brown, minister, phones Sy 6-3372, Sy 6-7369.

PHOENIX, ARIZONA

Meeting for Worship at 915 North 4th Street each Sunday at 11:00 a.m.; Charles Kelly, Clerk, 9112 North 3rd Street.

PLAINFIELD, INDIANA

Sugar Grove Conservative Friends, Meetinghouse established 1823. Quiet Hour for Worship Sunday at 10 a.m.; Plainfield, Indiana, Route 1, 2 miles south on Road 267, one-half mile west.

PORTLAND, OREGON

First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone FIimore 3107.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

SEATTLE, WASHINGTON

Friends' Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross minister, KENwood 0471.

University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 0502 or Melrose 9867. Religious discussion 10:00 a.m. Meeting for Worship 11:00 a.m.

ST. PETERSBURG, FLORIDA

Friends Meeting, 130 Nineteenth Ave., S. E. Meeting for Worship, First-day at 11 a.m.

TUSCON, ARIZONA

Friends Meeting, 436 E. Third St. (rear). Worship, First Days at 11 a.m. For information write Route 2, Box 674. Phone 5-5959.

WASHINGTON, DISTRICT OF COLUMBIA

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 2:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

WICHITA, KANSAS

University Friends, University Ave. at Glenn. Church School, 9:45 a.m. Worship, 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer Meeting, Wednesday, 7:30 p.m. Friends University bus. Charles A. Lampman, Minister. Dial 2-3373.

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